

separated by a wide chasm. If it be true that the government of God, rightly interpreted, gives the same view of the character of God, and the relation in which he stands to man, as the New Testament, then we have a strong and very satisfactory evidence in favour of the divine origin of the Scriptures, and the religion embodied in them. The events of history, the observations of travellers, and the testimony of unimpeachable witnesses, have all been made to yield their quota of evidence in behalf of the truth of Christianity; we are now to inquire, if some important corroborative proof may not be supplied, by the method of the Divine administration in the world without and the world within us.

We are to be engaged in reading, it must be acknowledged, the half-effaced writing on columns sadly broken and disjointed, showing but the ruins of their former grandeur; nevertheless, with care, we trust to be able to decipher sufficient to prove, that the writing is of the same import as that brighter and clearer revelation which God has given of himself in the volume of his Word; and by their sameness, to demonstrate that both have been written by the same unerring hand.